

BOSTON PUBLIC LIBRARY



3 9999 08714 559 3

AN

HISTORICAL DISCOURSE,

DELIVERED AT

WARE, 1851.

BEING

COMMEMORATIVE OF THE FORMATION OF

THE FIRST CHURCH IN WARE,

May 9th, 1751.

BY DAVID N. COBURN,

PASTOR.

Published by Request.

WEST BROOKFIELD.
STEAM PRESS OF O. S. COOKE & CO.
1851.

INTRODUCTORY REMARKS.

No apology is due for publishing a discourse of this kind. But the reader may be led to expect more completeness of details than is here found, embracing civil as well as ecclesiastical items. In giving the history of the first church in Ware, more notice would have been taken of the town's general history, in the body of the discourse, had not the author been anticipated. About four years since, Hon. William Hyde, in an address at the opening of the new Town Hall, gave, as is believed, a very accurate, as well as full account of Ware as a town. To that published address I acknowledge myself indebted for facts and hints, as also to a manuscript thanksgiving sermon by Rev. A. B. Reed, preached in 1830.

The following facts, pertaining to the early settlement of Ware, are extracted from Mr. Hyde's address.—“The town, as incorporated, contains a tract lying mostly between Ware river and Swift river, being about six and a half miles long, east and west, by four and a half north and south. It is the south-east corner town of Hampshire County.” It was located and settled in four different tracts.—“The Read manor, (or the manor of Peace,) was the first located in 1713.” The Hollingsworth grant, taking in the tract now occupied by the village (Ware village,) and the water power, 1715. The Elbow tract was laid out in 1732; and the Marsh and Clements grant in 1733.” “Upon the second or village tract, I suppose,” says Mr. Hyde, “the first settlements in the town were made. Capt. Jabez Olmstead came here from Brookfield probably in 1729 and built mills upon the falls. Jacob Cummings came here very soon after, from Killingly, Ct., and was one of the most influential men in the establishment of a church and society. What is now the south-east corner of the town, was first settled by Isaac Magoon. Judah Marsh came from Hatfield or Hadley about 1730, and settled near Marsh's mills.

The town seems to have taken its name from the river passing through

it, which bears the same name, from its source to its junction with the Chicopee, of which it is the middle and the longest branch. It abounded with fish, the falls being a famous place for taking salmon. Weirs or Wears were constructed to aid in taking them, and hence the name of Wear river, which was afterwards spelled Ware. It is not so sweet as the Indian name *Nenameseck*, the meaning of which I am not able to give.

“ The town does not appear to have been settled very rapidly. The soil was poor, and we cannot appreciate the hardships the early settlers encountered. In 1742, when by the aid of Mr. Reed, they petitioned to be incorporated as a town, it seems there were but thirty-three families here.”

These few extracts may suffice as a brief introduction to the following discourse ; the more complete details being contained in Mr. Hyde's address, to which the reader is referred.

DISCOURSE.

PSALM 48: 12, 13.

WALK ABOUT ZION, GO ROUND ABOUT HER; TELL THE TOWERS THERE-
OF. MARK YE WELL HER BULWARKS, CONSIDER HER PALACES,
THAT YE MAY TELL IT TO THE GENERATIONS FOLLOWING.

RECORDS of facts never come to be duly estimated until long after these facts have transpired. What appears trivial at the time, becomes at length the data of most important conclusions. It is wonderful how much depends often on little circumstances. The more prominent events of history secure to themselves a perpetuity, while the little qualifying adjuncts, on which the complete satisfaction of investigators depends, are liable to be neglected and forgotten. Not only is this true of very ancient annals, but of those comparatively recent. In our country, in towns and parishes whose existence dates back only four or five generations how many things are irrecoverably gone for want of a little care and particularity in the public records. The first church in Ware has been in existence only a century, yet the common embarrassment meets us at the outset of an investigation of its history. We have what purports to be an account of its origin and progress, but still an account defective in some points specially interesting to be known. The very first records of this church have in all probability perished, as we infer from the extracts taken from them. How much more interesting and satisfactory it would be to us to have the origin of this church under

the hand of its first pastor, than to take it at second hand. With confidence in the transcriber, we know not how much he omitted as irrelevant in his judgment, which might now prove of the utmost value to us. But what notice we have of the foundation of this church, we have on the authority of Rev. Ezra Thayer, the second pastor of the church. In the most concise terms he gives the time of the church's formation and of the settlement of the first minister; also the time of the dismissal of Mr. Rawson, together with a list of church members at the time of his (Mr. R's) dismissal. I quote from Mr. Thayer's account.—“The above account was extracted from the Church Records left at Ware River, by the Rev. Grindal Rawson, per Ezra Thayer.” The dates and facts to which this refers are important, and which follow:—

“May 9th, 1751. A Church was gathered at Ware-River Parish, and Grindal Rawson ordained Pastor of it.”

June 19th, 1754. The Pastoral Relation of the Rev. Mr. Grindal Rawson to the Church in Ware-River parish was dissolved.”

“Here follows,” (says Mr. Thayer) “a list of all the members that belonged to the Church in Ware-River Parish, from ye first foundation of to June 19, 1759;”^{*} enumerating forty-two names, besides the pastor's; twenty-one males and twenty-one females. In a side note Mr. Thayer says; “Some of these were dismissed and recommended from other churches, and others were never members before admitted by us.” Thus, while we have this brief detail of facts, important to us in estimating the numerical strength of this little band who laid the foundations, we are yet left without a precise knowledge of the actual founders, and are wholly ignorant of the number of accessions to the church during its first pastorate. Probably nine-tenths of the number were original members; at least we may infer analog-

* See Appendix A.

ically, that the original church in Ware consisted of somewhere from thirty to forty members. We have these two facts pertaining to the early history of this church, that the formation of the church and the ordination of Mr. Rawson were contemporaneous events: taking place May 9th, 1751, O. S., one hundred years being completed May 20th, 1851, N. S. In form the church then took its rise. The germ however, was in existence some years previous; for as early as 1742, Ware was constituted a precinct at the desire of the inhabitants, that they might have the institutions and the preaching of the gospel. Accordingly at the first legal meeting of the inhabitants, called by a warrant from Wm. Pynchon, a justice of the peace at Springfield, and held on the third Tuesday of March 1742, it was voted "to raise forty pound old tenor for to hire preaching with." Nothing effectual seems to have been done about it till the next year: for in a warrant issued for a precinct meeting and dated 28th April, 1743, the following articles were to be acted on: "1st. To choose a moderator for said meeting and then to choose a minister for the time that has been agreed upon already; and to choose a man or men to provide ministers, and to agree with him or any other besides that shall be thought fit on said day." At the meeting, held in pursuance of this warrant May 5th, 1743, it was voted "To hire Mr Dickeson for to preach among us until the forty pounds we granted is spent." At a subsequent precinct meeting held Oct. 24th, 1743 to see about building a meeting-house and raising money for preaching, it was "voted not to build a meeting-house at present: voted to raise fifty shillings, old tenor, to pay Mr. Miles for one sabbath day's preaching last spring." At a precinct meeting held the next year, March 13th, 1744, among other things to provide preaching, it was "voted to raise sixty pound of the old tenor to hire preaching with at Ware River precinct: voted to hire Mr. Miles to preach out the sixty pounds (until) it is spent; and we voted if it doth suit Mr. Miles to be here two sabbath days and then miss one, and so till the money is spent." From the next war-

warrant for a precinct meeting it appears that, owing to Mr. Miles' refusal, the foregoing was not fully carried out. The freeholders and others were warned to meet on the 6th July, 1744, "to consider and make choice of some minister of the gospel to preach out the remainder of the money that is still behind, of that which was granted for that service: for the Rev. Mr. Miles refuses to tarry any longer with us." At this meeting it was "voted for to hire Rev. Mr. Rawson, for to preach out half of the remainder of the money we granted to hire preaching with in March last past: voted for to hire the Rev. Mr. How for to preach out the other half: voted, that if either of the gentlemen, that we voted for, fails of coming, the other is to preach out the whole of the money." At the next meeting, as recorded, the people "voted to raise twenty pounds money, old tenor, for preaching; Isaac Magoon chosen to provide a minister at his own cost."

Thus far the early settlers of Ware seem to have done what they could to secure occasional preaching; but from this time forward made it a leading object to obtain the services of a settled pastor. Hence, in a warrant for a meeting to be held July 6th, 1745, among other interests to be looked after, they were "to see if we can make choice of some person to settle among us as a gospel minister: to see what proper encouragement we can give him, if we should agree to give one a call to that work: to grant such sum or sums of money as shall be thought proper to support the gospel among us." The result was, that at the meeting it was "voted to raise thirty pounds, old tenor, for preaching this year: voted, that Mr. Cary should preach out the same if he could." Subsequently, still stronger measures were contemplated for the attainment of this desirable end; for in November of the same year, 1745, the 25th day of the month, another legal meeting was called, "to see if we can agree to settle the gospel of Christ in this place: to see if we can make choice of Mr. Cary or some other minister of the gospel to settle with us in this place: to see what encouragement we can give to one chosen to this work: to choose a committee to discourse with

one, if chosen to this work, and see what the gentleman will take up with, and make their return to the precinct at the next meeting: to choose a man or men to discourse with Mr. Reed, Esq.* to see what encouragement he will give towards the settlement of the gospel in this place, and give his advice where the meeting-house shall be." The following votes were passed at this meeting, on the 25th Nov. 1745; "voted to settle the gospel in this place: it was then voted to give one hundred pounds, old tenor, per annum for encouragement; it was then voted to make choice of Mr. Henry Cary to settle with us in this place, if he will take up with the encouragement which we have voted." Committees were appointed to discourse with Mr. Cary and with Mr. Reed.

This effort to settle a minister proving abortive, it appears that another meeting was called in the early part of 1747, to be held the 6th day of April, 1747 "to raise such sum or sums of money as shall be thought fit for preaching for the year ensuing: to see if you will choose a man or men to provide a minister for the year ensuing, to see where you will have your preaching for this year; to see who will keep the minister." In acting upon these articles, it was "voted, to raise one hundred pounds old tenor, for preaching the year ensuing: it was then voted to get Mr. Rawson to preach with us for this year, if he can be had; it was then voted to meet at the house of Samuel Allen till we are better provided for, or for the year ensuing." The next year, 1748, it was "voted to raise one hundred and fifty pounds money of the old tenor, for preaching the ensuing year." During the same year considerable effort seems to have been made to agree upon a location for the meeting-house, and to build the same, without success. Though it was voted to employ a Mr. Dwight to find the centre of the parish, and voted also to build a house of specific dimensions, choosing a committee to carry out the design, from some cause, the whole project fell through for that time. The grand hindrance for years appears to have been

* Mr. Reed of Boston, the proprietor of the 10,000 acre tract called the Manor of Peace.

the disagreement as to the particular location of the house. At a meeting on the 1st. Oct. 1748, the same year, "to see if you will make choice of the centre, or of any other place that may be thought most suitable, to build a house for the worship of Almighty God in this place: also to see and consider if a less house than has been voted for may not be as well for us under our circumstances;" it was "voted to seat the meeting-house about seven or eight rods southeasterly from the centre which Mr. Dwight found for us by three reed-oak staddles: it was also voted to employ Mr. Morton to preach to us this winter out, if we can have him." The spot thus chosen, which cannot be far from the place where the present house stands, and where the original house was built at length, was not occupied for the purpose till some time afterwards. In the mean time it was "voted to set the house about 40 rods the east side of flat brook," which was reconsidered subsequently and the former choice reverted to. I have called attention to this matter, not on account of its intrinsic importance, but because it seems to have occasioned the postponement of a settled religious state of things. Probably a church would have been formed and a pastor settled some years sooner if a church edifice could have been built in an amicable spirit. At the March meeting, 1749, it was "voted to raise two hundred pounds of the old tenor, for preaching the year ensuing." Likewise in 1750, a similar provision was made for the same object. At a meeting held on the first Friday of Sept. 1750, the spot for the meeting-house was definitively settled, and the other necessary arrangements made for erecting the building, which, in process of time was completed. And now this affair being finally disposed of, the people immediately set about a church organization and the settlement of a minister. The uniform action of the early settlers of Ware on religious matters is highly creditable to them. Their votes indicate the puritan spirit—the determination to have the gospel and its institutions established among them, let what else might be neglected. The

steadiness with which this object was pursued in spite of discouragements, is enough to convince any one that whatever faults or infelicities of character the founders of the town had, these were more than counterbalanced by sterling excellencies. How different had been the religious history and condition of this town, if the town as a town had felt no more responsibility in reference to religion than those do who lay the foundations of new towns in our western states:—where religion, if it flourishes at all, grows up under the fostering care of missionary societies. A tithe of the puritan spirit, as manifested in Ware for the ten years preceding the ordination of a pastor, exhibited in the settlement of all new towns in our country, would not only give hope of safety and perpetuity, but put the matter beyond doubt. It is highly probable that a livelier interest was felt in this subject in consequence of the peculiar religious condition of N. E. at that period. The year 1742 marks the appearance of that great religious movement which is familiarly known as the “Great Awakening.” Northampton being the centre and radiating point of that movement, it would have been strange had Ware not sympathized with it, being in such close proximity and in the same county. For aught that is improbable, we owe not a little of our ecclesiastical permanence to the special influences which God then put forth in that surprising work of Grace. But conjectures apart, the scattered inhabitants of Ware prosecuted the affair till religion was established in form, with a church and pastor regularly constituted. In default of any existing church, the town assumed the anomalous position of giving the call to the first pastor, and of issuing the letters missive for the council of ordination. A copy of the latter is left on the records of the town:—“The brethren in Ware River to the Church in Hadlyme—Greeting:—Whereas God of his great goodness has inclined our hearts to have the gospel, and the ordinances of it, settled amongst us (who have lived for some years many of us without the stated ministrations of them,) we have at length, by the advice of the neighboring ministers (as the law directs) proceeded with a great deal of unanimity to give Mr. Grindal Raw-

son a call to settle with us in the work of the gospel ministry ; and he having accepted our invitation we have appointed Wednesday the eighth day of May for his ordination, and therefore desire the assistance of your Rev. Pastor, with your delegate to sit in council together with other churches, to separate him to the work to which we have called him. Wishing peace to you, we ask your prayers for us your brethren in the faith and fellowship of the gospel." In accordance with these letters the Council met and ordained Mr. Rawson on the 9th of May, 1751.

At this distance of time, and with such scanty materials, it is difficult to form any very definite idea of the first pastor of this church. Mr. Read, in his thanksgiving sermon, preached Dec. 2nd, 1830, thus sums up his character.—“ Rev. Mr. Rawson, the first pastor of this church, it is supposed was a native of Hadlyme, Conn. But little is known of him in this place. Traditional accounts represent him as a man of little seriousness, comeliness or refinement. The only relic of his labors I have seen, is his answer to the call of the precinct.* This, on the whole manifests a very undue concern about worldly things ; and yet some expressions in it seem to intimate that his sentiments were evangelical.” To this it may be added, that it is doubtful whether any were admitted to the church during his ministry. It is recorded that twenty-seven children were baptized by him, but no adults.

The dismissal of Mr. Rawson seems to have been an ecclesiastical irregularity. For, though the town voted to call a council and designated the ministers, it appears that it was not held. Subsequently the following communication was made to the parish by Mr. Rawson :—“ To the Committee of Ware River parish, to be communicated to the parish : You are sensible that for some time I have wanted to be released from my relation to Ware River parish as a minister : and as the major part of the voters have dismissed me from my relation to them as a minister, I gladly accept the opportunity of releasing myself from you, es-

* See Appendix B.

pecially as the major part of my church have this day invited me to accompany them into a new settlement, of which I have accepted ; and therefore do now release you from your relation to me as a minister from this day forward, as witness my hand, Grindal Rawson, May 30th 1754." The proposition here alluded to of an emigration on the part of Mr. Rawson with a portion of the church, probably was never carried into execution if seriously intended, and sprang from excited feeling among Mr. Rawson's warmest friends. The last action taken in regard to Mr. R., appears in the following vote of the precinct, Jan. 6th, 1755. " It was then voted, and chose Israel Olmsted and Wm. Brakenridge a committee to take advice of the lawyers to see if we can recover any part of Mr. Rawson's settlement." From all the circumstances, we may infer that Mr. Rawson's ministry neither was felicitous in results, nor was closed without considerable excited feeling on all sides. Mr. R. was afterwards settled in Yarmouth in 1755, and was believed to have been subsequently a chaplain in the army. The natural consequence of this unpleasant termination of the first pastoral relation, in connection with the weak state of the church in its forming period, was, that religion languished ; and for some years the people were as sheep without a shepherd. During this period of nearly five years, though matters religious and ecclesiastical were at the lowest point of depression, enough was done to show that religion had a hold on the minds of the people, as the following votes testify :— Sept. 23rd, 1756, " voted, to raise eight pounds lawful money for preaching : April 19th, 1757, " voted, to hire preaching for this summer : " voted, to raise £13 6s. 8d., to provide preaching and boarding ministers and going after ministers : March 6th, 1758, " voted, to raise £26. 13s. 4d. to provide preaching and boarding ministers and going after them." By this time it began to be found poor economy every way, to live without the stated ministrations of the gospel. Hence, in July 1758, measures were taken to obtain Mr. Ezra Thayer as a candidate, who at length received and accepted a call to settle in the ministry. The ac-

count of this meeting for transacting the matter with Mr. T. is a curious instance of the ease and harmony with which the church and precinct co-operated in the matter of settling a pastor. The entire business seems to have been transacted at one meeting, under a legal warrant.—“At a legal meeting of the church and other inhabitants of Ware River, it was voted, 1st, by the church to give Mr. Ezra Thayer a call to settle among us in the work of the gospel ministry: 2nd, voted by the other inhabitants to concur with the church.” Up to this period we are almost entirely dependent on the town records for the items of ecclesiastical history. But from this point we find a somewhat regular series of church records on its own book, which, as appears, first began to be kept by Mr. Thayer, the second pastor. The first entry is an account of the council and its action in regard to the ordination of Mr. Thayer and other matters pertaining to the church.

1st. The council prepared a church covenant, (which, till this time had been lacking) to which the church unanimously consented: Here the council brought the church to re-vote unanimously the following, which had been previously voted during Mr. Rawson's ministry; viz. “that the pastor be looked upon not only as the moderator of the church, but that no church act be passed without his consent.” This, it is said, was voted for several reasons, none of which are given; and to our minds it is more than questionable whether any good reasons could have been assigned. For the vote was in a direct violation of the first principles of congregationalism: giving the pastor the power of a veto, and so violating the integrity of a body, which, after the primitive pattern is competent to all ecclesiastical action. The church and pastor elect, having respectively assented to a confession of faith, approved by the council; and Mr. Thayer's examination proving satisfactory, the council proceeded to ordain Mr. T. on the 10th of January 1759. Mr. Thayer, from all the notices we have of him, seems to have been a worthy man and a useful minister: accomplishing as much as were to be expected under the circumstances. His ministry fell upon a period not the most propitious.

The religious interests of the N. E. churches were now affected by the reaction of that intense excitement which had pervaded the public mind some twenty-five years before. Laxity of sentiment prevailed, and the half-way covenant wherever adopted tended to break down the distinction between the church and the world. In about a month after Mr. T.'s ordination, the church unanimously by three distinct votes adopted the half-way covenant, defining and limiting its operations as follows: "1st. That all persons who, upon their own confession may hereafter be admitted in covenant with the church be looked upon as members of the same and to have a right to the special ordinances of the gospel among us. 2nd. That persons being under any unavoidable scruples in regard to partaking of the Lord's supper, shall be no bar against their being admitted into covenant with this church: provided they promise to be in the diligent use of all proper means to have those scruples removed. 3rd. That they who, while under these scruples shall be admitted into covenant, be not admitted to partake of the Lord's supper, without first acquainting the pastor, in order to his acquainting the church a week at least beforehand, that their scruples being removed they intend now to partake. Under these rules it was intended that unconverted persons might so far become members of the church as to have their children baptized. Accordingly we find by the records that during Mr. Thayer's ministry, near twenty persons were received agreeably to these rules, who invariably had their children baptized, but who, so far as can be ascertained, never came to the communion. Besides these, 79 were received into full membership during the sixteen years of Mr. Thayer's ministry: fifty of them within the first five years, and seventeen of these within the first year of his ministry, and no more than four at any one time. The decrease of numbers received towards the latter end of his ministry may have been owing in part to the political agitations of the times, in which the public mind was engrossed as we approach the year 1775, in which Mr. Thayer deceased. The Rev. Mr. T.," says Mr. Read, "was a native of Mendon, and

was graduated at Harvard College in 1756. He is said to have been a man of a plain, accommodating turn, and to have possessed in a high degree the affections and confidence of his people. He died February 11th, 1775, aged 43. After his death, the inhabitants of the town, to manifest their affectionate regard for their deceased pastor, paid the expenses of his funeral and erected the monument that marks the place where his ashes slumber."

We now enter upon a period of ten years from the death of Mr. Thayer, during which the church was without a settled pastor. It was a period of political commotions, during which less was thought of Christ's Kingdom, than of gaining the political independence of the country. During this long interval, no records appear on the church book except the simple reception of nine or ten new members in as many years. From the town records it is gathered that the pulpit was supplied a good part of the time. As many as three or four formal attempts were made to settle a minister during this time, troublesome as the times were. In town meeting, Nov. 21st, 1777 it was "voted to make proposals to Mr. Chapin, to be our minister," and a committee of seven was chosen to inquire of Mr. Chapin into his principles and terms of settlement. In town meeting, Sept. 6th, 1779, it was "voted unanimously to give Rev. Mr. Davenport a call to settle in the gospel ministry in this place." In town meeting July 4th, 1780, it was "voted to give Mr. Winslow Packard a call to settle with us in the work of the gospel ministry."* In town meeting, Nov. 14th, 1780, "voted, to send Dea. Smith to see if Mr. Goodale will incline to settle with us, and if he will, to hire him."—Jan. 15th, 1781, The town voted to renew the call to Mr. Winslow Packard. Sept. 4th, 1781, voted to employ Mr. Smith four sabbaths longer, to supply the pulpit: voted, April 1st, 1782 to raise £70 for supplying the pulpit the year ensuing: voted May 13th, 1782, that Capt. Brakenridge as committee, agree with Rev. Mr. Tuttle to supply the

* See Appendix C.

pulpit for one year, upon conditions that if the town can get a young man upon probation, Mr. Tuttle to give way. This vote indicates the common preference for youthful candidates, which, whatever may be said against it, finds something in the judgment and feelings of good men to sustain it. But the scarcity of such candidates is equally indicated by the next vote of the town on this subject: April 1783, when it was "voted to hire Mr. Tuttle for the ensuing year." Again, March 1st, 1784 we find the following votes:—"voted, to choose an agent to petition the General Court to get liberty to sell the ministerial lot for the purpose of settling a minister. Voted to employ Mr. Tuttle one year or until a young man can be employed in the town." Both these votes indicate a continued and an increasing desire for a settled ministry. And though the wish to dispose of the ministerial lot was laudable, considered in its intention and aim, yet never was done an act more unwise than this, which was effected, by which land permanently endowed for the support of the gospel was alienated to serve a temporary purpose.

It needs no unwonted discernment to read, in these transactions embracing a period of about ten years, the darkest page of this church's history. The whole country had been passing through the war for independence, taxing its energies to the utmost, and absorbing the public mind with thoughts the most uncongenial with religious prosperity. This town participated in the common sentiment, bore its part of the burdens, and suffered its share of the evils growing out of a patriotic effort, which, though successful, was disproportionate to the strength of a youthful people; and consequently was followed by some results of a moral and religious nature, which we have occasion to deplore even at the present day. Ware had been settled only forty or fifty years—the church had existed about thirty years, enjoying a stated ministry but about half that period. With all the difficulties attendant on a recent settlement of wild lands, with the embarrassment of new taxes to support the war, and with the temper of the times engendered by oppression and the hope of independence to

be achieved by arms, it is strange rather, that the people of Ware should have made so many efforts to settle a gospel minister than that these proved unsuccessful. The signs of the times must have appeared ominous; and the people were about to be subjected to another disappointment, though in the events light and darkness alternated. In the autumn of 1784, Mr. Jeremiah Hallock came to Ware as a candidate; a man afterwards settled in Canton, Conn. and extensively known as a devout man and a successful minister of the gospel. Though he spent but three months in the place, there occurred in connection with his preaching the first revival in Ware. The following extracts from his diary are the proofs of its nature and extent.—“1784 Oct. 17, Sabbath: spent some time in meditation and prayer this morning. The people were very attentive.—O may I never forget the mercies of the Lord.—Had a very full and attentive conference this evening. Had freedom in discourse and so had others.—Some appearance of an awakening: O may it come on, O may it come on. Nov. 7, A remarkable meeting this evening. Some suppose there were three hundred persons present,—was enabled to preach with freedom to the most affected audience I ever saw.” It might have been supposed that a ministry so auspiciously begun might have resulted in a permanent pastoral relation. The church and people were evidently very solicitous for this result. And hence they unanimously extended a call to Mr. H. July 19, 1785. Mr. Hallock having two other calls besides this, declined them all, internally resolving, if either call was renewed and not the others, to accept of that call. Canton renewed the call and Mr. H. settled there. We find him writing in his diary, “Feb. 1st, Visited my pleasant grove, and took my farewell of Ware. I have been there twelve sabbaths. When I came the young people were light and gay, but it has pleased God to awaken them so that their frolics are turned into conferences, and to God’s name be all the glory. There are about twelve hopeful converts.” Mr. Hallock’s services were eminently salutary in Ware, not only in promoting directly the work of God, but in

preparing the way for a settled ministry. It was probably through his influence that the following votes passed at the town meeting, March 7th 1785. "Voted to adopt Dr. Watts' Psalms and Hymns to be sung in the congregation: voted that they begin next sabbath."

Very soon after Mr. Hallock's departure, a minister was settled in Ware. Rev. Benjamin Judd was ordained to the pastoral watch and care of the church and people in Ware, Oct. 12th, 1785. Rev. Mr. Collins of Lanesborough preached the sermon. "The people," says Mr. Reed, in his sermon, "were not united in calling Mr. Judd to settle with them." This assertion rests on tradition and probably is not altogether without foundation, though so far as the records go, the contrary might be inferred. At a town meeting, July 27th, 1785, the meeting unanimously concurred with the church, and voted to give Mr. Benjamin Judd a call to settle in the work of the gospel ministry." If there was some indifference towards Mr. Judd it soon found occasion to ripen into decided hostility. Mr. Judd, evidently was a man of strong feelings, and in giving expression to his sentiments free and outspoken. This natural trait was not weakened by his service in the army if it be true as is said that he served as a lieutenant in the continental army. In other circumstances he might have been a useful pastor, but coming to Ware at this period, he found himself in direct opposition to the majority of the people, as to the duties which the people owed to their constitution and government. Viewing the acts of the state as tyrannical and oppressive, many of the people in Ware sympathized with, and some directly aided in the movement which resulted in what is known as the "Shay's rebellion." The difficulties between Mr. Judd and his people principally grew out of their differing sentiments on this subject. Four members of the church, including a deacon, were charged with aiding and assisting in the rebellion; and this charge was voted by a council subsequently, as supported. The church also was charged with tolerating the rebellion; so far as not to discipline their members who were active in promoting the same.

Though the council declined a definitive sentence on this charge, it was not entirely groundless in their own opinion as we may gather from their expressions. Mr. Judd took the most belligerent attitude in view of this state of things, to vindicate government in its divine right, both by preaching and by conversation. Among the charges exhibited against Mr. Judd to the same council, are the following. "1st Article, A number of harsh expressions, delivered in a digression last fall. With respect to this article the council are of opinion that there was nothing censurable in that sermon, yet are of opinion that, considering the then situation of his people, there were some strong expressions which it had been more happy and prudent to have omitted. 2nd Art., 1st, Harsh expressions out of the desk, viz. at Hardwick, saying that "*he would as soon pray for the devil in hell as for the insurgents.*" We are of opinion, (say the council) Mr. Judd did use this or a similar expression, but that he immediately explained himself as meaning, "*only for their success or prosperity in their unlawful undertakings.*" 2nd. For saying that, "*if the devil was governor or ruler, the people ought to obey him.*" The council are of opinion that Mr. Judd did use rash, unguarded expressions in this instance." These quotations show the state of things; and no council at the present day would have hesitated a moment to dissolve the pastoral relation. But the council viewing Mr. Judd as an honest, faithful minister of Christ, and regarding the dismissal of Mr. J. as an act which would be hurtful and dangerous to the church and people, and injurious to the interests of the Redeemer's kingdom, refused to dismiss him. With much excellent advice to both parties, the council closed its session on the fourth day from its organization, June 16th, 1787. Their exhortations to harmony seem to have had little influence: for on the 25th of Sept. 1787, we find an *exparte* council convened at the request of the church in reference to Mr. Judd's dismissal. It was at length resolved into a mutual council, and at the desire of both pastor and church, the pastoral relation was dissolved. The strength of feeling against Mr. J. is indicated

by the vote in town meeting, August 27th, 1787 on the question of dissolving the pastoral relation: the vote standing 63 to 13.

In reviewing this unhappy period, it is evident no small blame rested on both parties. Leading members of the church took rash and unjustifiable ground towards the civil government, not however without some palliations in their favor. Mr. Judd, on the contrary, instead of calming the rising agitation by judicious measures, not only assumed the extremest doctrine of passive obedience to human rulers, but indulged in the most objectionable modes of expression in relation to the principles and conduct of those who were clearly in the wrong.

This period of our ecclesiastical history is but a striking illustration of what not unfrequently takes place both in church and state—a good cause prejudiced and perilled by bad advocacy. How often do the best men fail of perceiving their advantage in pursuing a mild and generous line of policy. It is due to the mistaken and perverse, to show them that their honest sentiments and strong points and tenable grounds, if they have any, are appreciated. To pursue the contrary course, is to make bad worse, as is illustrated in this instance. Mr. Judd destroyed his own influence for good, rendered his dismissal indispensable, and left the church in a distracted state, to remain without a pastor for nearly five years. Three members were admitted to the church during Mr. Judd's pastorate. During this five years destitution, the church was not wholly inactive, as the records testify. In 1789 two new deacons were chosen;* under whose administration new regulations were made, and cases of discipline tried and issued. At one meeting it was "voted to reconsider the vote relative to the pastor's power, negating the church, passed when the Rev. Mr. Thayer was settled in this place." This veto power is very plausible in theory, and works well enough, so long as the pastor has little occasion to use it. No complaint was made of Mr. Thayer's abusing it, but when Mr. Judd and the

* See Appendix E.

church came to take opposite ground on questions, this power was seen to be subversive of congregationalism. Of one vote passed in 1787, it is said, it "passed in the affirmative by the church members, but the pastor was not in this vote, but dissented from the church members, as he viewed what those members had done, (certain members who made confession) by no means gospel satisfaction, and the manner of the church's proceeding very irregular." Thus experiencing that this was a power of no use ordinarily; and, in extraordinary exigencies, liable to abuse; the church now rescinded their rule giving this power to the pastor. To show that the church members began to "take pleasure in the stones of Zion, and to favor the dust thereof" by assuming their individual and collective responsibilities.—I will now extract from their recorded votes and acts. "May 13th, 1790: The church meeting being opened by prayer; the church then went into a general examination of themselves, and a renewal of their covenant." At this and at those meetings held subsequently by adjournment in the course of a few weeks, cases of discipline were called up and committees were chosen to visit delinquent members; particularly those who absented themselves from public worship. At the last adjourned meeting it was "voted, to point out some particulars that shall be matter of discipline in this church. Voted, that inconstancy in family prayer is matter of discipline: voted, that excess in drinking strong liquors be matter of discipline: voted, that all vain and profane words, and every other sin that the word of God forbiddeth, shall be matter of discipline in this church." It is obvious that the necessity of passing such specific votes indicates a low and declining state of religion, while yet this new defining of its position on the part of the church, together with their formal self-examination and renewal of the covenant affords pleasing evidence that there was remaining spiritual vitality. At the town meeting, March 1790, it was "voted, that the deacon read one verse or more at a time, according as the tune may require. At the first church meeting just referred to, May 13th, 1790, held two months subsequently

to the town meeting, it was in explanation or modification of the town's vote, also "voted, that the deacon read line by line at the time of public worship." In July 1791 the church and people, it appears had made progress in the use of Dr. Watts so far, that the following vote was passed : "Then this church voted to sing one-half of the time without reading at the time of public worship." Twelve admissions were made during this period : the result, mainly of the revival under Mr. Hallock's preaching, this being the number of hopeful converts.

Early in the year 1792, the church were taking measures for a settled ministry again. A church meeting was held 14th of February, at which the 23rd of the same month was appointed as "a day of fasting, humiliation, and prayer ; to seek to Almighty God that he would re-insettle a gospel minister in this place." On the same day, 23rd Feb., at an adjourned church meeting Mr. Reuben Moss received a unanimous call to the pastoral office, which call the town unanimously concurred in, March 12th.* He was ordained June 21st, 1792. Mr. Moss seems from the first to have secured the confidence and affection of his entire charge, which he appears to have returned with interest in labors and sacrifices for the benefit of the people, as witness his donative letter, written five days subsequent to his ordination.* Evidently, Mr. Moss was the man for the times and for the place, as he was a man devoted to his work. His was the labor to some extent of relaying the foundations. Things were out of joint ; the times were bad ; the ill fruits of former war were being experienced ; the church was at a low ebb ; the public schools had hardly any efficient organization or support. Mr. Moss appreciated this state of things and gave himself to the work of a wise Master builder. He has been characterised by one of his successors, (Rev. Mr. Reed) "as a man of ardent piety, of refined feelings, and somewhat distinguished as a biblical scholar. As a preacher he was plain and practical and enforced his instructions

* See Appendix D.

by a blameless example. His ministry continued more than sixteen years, during which fifty were added to the church: forty-two by profession, and eight by letter. Towards the close of Mr. M's. first year's ministry, the church revised their articles of faith and church covenant, adding certain articles of agreement. The solemn ratification of these took place Dec. 12th, 1792, a day consecrated to fasting and prayer. One of the articles of agreement was a virtual repeal of the half-way covenant rule, adopted at the beginning of Mr. Thayer's ministry. It is in these words: "II. Persons, prior to admission as actual members of this particular church, shall give proper manifestation to the church of their understanding and soundness in *the faith* once delivered to the saints, of their actual repentance and hearty subjection to Christ, and of their practical godliness." This confession was orthodox, corresponding with the assembly's shorter catechism, (of which honorable mention is made in the confession,) and also with the confession afterwards drawn up by the Brookfield Association, which in May 1827 was unanimously adopted by this church, as a substitute for the former. Education and morals, it is said, improved very much during Mr. Moss's ministry and through his influence. Many now remember him (says Mr. Read,) as the faithful and affectionate friend of the young.

He gave particular attention to the district schools. Depressed and inefficient, they became much improved through his efforts and influence. By his labors in this department he was instrumental in preparing numbers to engage in the instruction of schools in this and in the neighboring towns. No town, it is said, in this vicinity furnished so many teachers. Mr. Moss was a native of Cheshire, Conn.: graduated at Yale College 1787, and studied theology with Rev. Dr. Trumbull of New Haven who also preached his ordination sermon. Twice during his ministry he was afflicted with derangement, and died at the age of fifty, Feb. 17, 1809, deeply lamented; a good man, a useful minister and whose memory will long be revered.

* See Appendix F.

This church had now existed for a period of sixty years ; its course marked by few events of stirring interest. On the whole, it was far from being a period of prosperity. Enjoying the labors of four pastors, their united ministry covers less than two-thirds of the entire period. The time itself falling mostly in the last half of the last century, was a time of great religious depression throughout our country. With the exception of a partial work of grace, in connection with Mr. Hallock's brief labors here, nothing like a revival seems to have occurred in this long period of two generations. But we have entered and are entering a new spiritual era in the history of this, as in the history of the churches generally throughout New England. In 1802 a very extensive work of grace occurred in Yale College, which was not without its influence on the churches in their contemporaneous and successive revivals. The ministers who came out of our colleges at this period came to the churches with a higher standard of piety, as *burning and shining lights*. It was evidently God's set time to favor Zion. The church in Ware shared largely in the descending blessings bestowed by the Great Head of the Church on his people, who had long been "waiting for the consolation of Israel."

But not to anticipate the narrative ; in a little more than a year after Mr. Moss's demise, the church and people united in giving Mr. Samuel Ware a call to settle with them in the gospel ministry, which was accepted. Mr. Ware was ordained Oct. 31, 1810. "He was abundantly blessed in his labors," says his immediate successor, Mr. Reed in his historical discourse. In the course of his ministry, which continued something more than fifteen years, three extensive revivals were enjoyed ; and one hundred and ninety-seven members were added to the church one hundred and seventy-seven of whom were by profession. The first of these revivals was in 1812 : the second in 1815, and the third in 1818. In 1826 Mr. Ware's health became so poor, and his constitution so much impaired, as to render it necessary that he should recede from his labors in the ministry. Accordingly

in April of that year, he made a communication to the church and society to this effect:—in which communication he proposed to close his labors by the 1st of May, and to take a dismissal at the same time, that a minister should be ordained as his successor, and by the council that should be called on that occasion. This proposition was acceded to by the church and society. Perhaps there is no way in which the feelings exercised by the people towards him can be more properly stated than by giving the language in which they have cordially expressed them in the following votes, passed and recorded July 3rd, 1826.—“Voted unanimously, that we cordially recommend the Rev. Samuel Ware as an exemplary christian, and an able, judicious and faithful minister of the gospel.” Mr. Ware was a native of Southampton, in this state: graduated at Yale College in 1808, and studied divinity with Rev. Vinson Gould of Southampton, who also preached his ordination sermon. Mr. Ware is still living, having successively resided in Conway, Amherst, South Deerfield, and Shelburne. In a letter recently received from Mr. Ware answering some inquiries respecting his ministry and the revivals in connection with it he says: “Time, which defaces or obliterates every thing here, has so far shadowed the past that I am unable to recall to mind things occurring in the most interesting scenes of my ministry in Ware, with sufficient accuracy to be placed on the page of history. There was nothing in those revivals to which you refer and to which my mind recurs with the deepest interest, so manifest as the discriminating, sovereign, electing love of God our Savior. In connection with a full exhibition of the distinguishing doctrines of the gospel, preached without fear and without apology, the grace of God was manifested almost without human instrumentality. I believe a very large proportion of the nearly three hundred who indulged hopes in those revivals will be found eventually numbered with the saints of the Most High God.”

On the authority of Dea. Jos. Cummings, I record the following facts respecting the revivals in connection with Mr. Ware's

ministry. Of the first, he recollects little ; of the second, and most powerful one, he says :—“ It commenced in the early autumn and continued through the winter. For some time previous, there had been maintained by church members a prayer meeting during the intermission of public worship on the sabbath, in a small private room. There was a gradual falling off in attendance of male members, until at last only two brethren, with a goodly number of devoted female members, were present. The question was then agitated about discontinuing the meetings, the two brethren present, being rather in favor of it, as the aspects were so discouraging. But at the earnest entreaties of those godly women, it was concluded to maintain the meetings still. At a conference meeting the same week, considerable seriousness appeared, and the next sabbath, the prayer meeting was so crowded, that they were obliged to adjourn to a hall to accommodate the numbers in attendance. From this time onward, the work was progressive until it pervaded almost the whole town.”

Mr. Ware ceased preaching the last sabbath in April, 1826, and was succeeded by Rev. Augustus B. Reed, as a candidate, on the next sabbath. Mr. Reed received and accepted a call, and was installed on the 19th of July, 1826 ; Mr. Ware being dismissed by the same council which installed Mr. Reed. The church and society now placed under the pastoral care of Mr. Reed, though nominally the same as heretofore, was in some respects like another. Externally and spiritually the first religious society in Ware came to its culminating point under Mr. Ware's ministry. Towards the close of it in 1825, owing to the increase of population in Ware Village, it was deemed expedient to form a new society there, to build a house of worship, and to have throughout a distinct organization. Accordingly in April 1826 a society was organized and April 12th a church was constituted, mainly of members belonging to the first church. The division was equivalent to the formation of two new churches from the old. Though the exigencies demanded the measure, and it was amicably accomplished ; and though the most fraternal sentiments have

been maintained ever since between the two bodies, it was a step which had a depressing influence upon the original church, from the first, which it has felt ever since ; and from which it will never fully recover. The very circumstances which at first required a new organization, have continued to operate increasingly to the present time, augmenting the resources of the new church, and diminishing those of the old. We ought to rejoice, and do so, in the success of this sister church, that for twenty-five years under able pastors, has held no equivocal position in an important and growing community. While then the first church was parting with a beloved pastor, and as a contemporaneous event with a moiety of its members, the Great Head of the church was pleased at the same time to send another pastor to take the oversight of his people, and almost immediately granted the visitation of his spirit. Scarcely had Mr. Reed been settled two months, before the Lord betokened his special presence. "In September following (his settlement)" says Mr. Reed, "it became manifest that there was an unusual degree of seriousness on the minds of the people generally, and especially on the minds of the young. Many of the church were brought faithfully to examine themselves and to exercise a spirit of deep humility and earnest prayer. Seasons were observed of fasting and supplications. The holy spirit descended and the place appeared filled with the divine presence. The revival continued without much abatement of interest through the succeeding winter. Many, it is believed, will remember through eternity with devout gratitude the earnestness of heaven which were then enjoyed. Between seventy and eighty were numbered as the fruits of this revival, sixty-one of whom became connected with the church in the course of a year."

Another revival commenced April 1831. "In June," says, Mr. Reed, "a continuous meeting of three days was held, soon after which the work ceased." Mr. Read expressed himself unfavorably as to the results of this experiment, though there were some apparent good effects at the time. "About thirty were

ranked as the fruits of this revival." At various times since, remarks the pastor, there have been seasons of more than usual interest, especially was this the case in the autumn of 1835 when six or eight were hopefully converted.

Mr. Reed was a native of Rehoboth, in this state. He was piously educated, and early made a profession of religion. In aiming at a public education, his original destination was the legal profession. After graduating at Brown University in 1821, he studied theology with a private instructor, and was first settled as pastor at Troy or Fall River in 1823, where he remained about two years. The remaining years of his life were spent in Ware, where he deceased, Sept. 30th, 1838, aged nearly forty years, he having been dismissed from his pastoral charge the preceding June.

If I may be allowed to characterize Mr. Reed without a personal acquaintance, I should say he was amiable and gentlemanly as a citizen: exemplary as a christian, faithful and judicious as a pastor: and as unexceptionable in the relations of life as most men are. His ministry was happy and successful for the most part, though not without its trials. During his ministry the temperance reform began to be actively urged, and as Mr. Reed, in common with the ministers of the churches, took an active part in discouraging the common use of ardent spirits, he incurred the enmity of those opposed to the reform. This was from 1826 to 1832 and onward. Another cause of some excitement and unpleasantness was found in the discussions which came up, about the year 1828, respecting the demerits of the secret society of free masons. From the revelations of one of its members, and from his forcible abduction and probable murder, in accordance with the extra-judicial oaths taken by the members, the public mind was excited to the highest pitch. As not a few members of the churches, and some ministers also, were members of the fraternity, the excitement not unnaturally disturbed the quiet of the christian public. Mr. Reed, and others in this community who had been connected with the masonic institutions, made a

public renunciation of its obligations. This led to discussion and difference of opinion, and to exaggerations as to facts and consequences. To rebut the misrepresentations which had gone abroad, a church meeting was held Dec. 14th, 1829 at which the following preamble and resolutions were passed unanimously. "Whereas reports have been industriously circulated that this church is rent with internal broils and schismatic feelings, and that it is in such a state of contention with its pastor, Rev. Augustus B. Reed on account of the course pursued by him in relation to Free Masonry as must shortly terminate in a separation between him and us, and in a scattering of this flock of Christ; Therefore, resolved, that it is a duty which we owe to ourselves, to our respected pastor, and to the friends of Zion who feel interested in our spiritual welfare, to contradict said reports: and to publish such resolutions as will indicate the true state of feeling among us: Resolved, that we consider the course which has been pursued by our pastor concerning Free Masonry as consistent and christian: that we highly commend him for his renunciation of all connection with it, and for his decided public declaration of his conviction of its corruption and evil tendency: and that we perfectly confide in his sincerity." These resolutions after being sanctioned by vote, and the expressed concurrence of absent members, were printed in one of the newspapers, signed by Eli Snow, moderator pro tem: and Leonard Gould, scribe. Mr. Reed continued to enjoy the confidence of his people until his death, eight or nine years subsequently. As Mr. Reed's action in this matter met the approval of his church, so few good men at the present time, when the excitement has died away, will question that he acted conscientiously and legitimately. Without calling into controversy the sincerity and integrity of those who took different ground from Mr. Reed, and without denying that secret societies may effect some good, especially under absolute governments, yet it must be owned that a free church, in a free country, has nothing to hope for, but much to fear from such associations. In their constitution they are every way antagonistic

to the church. With all the light thrown upon this subject within the last twenty-five years, it is to be hoped that good christian men, and especially a ministry which ought to know nothing but Christ and him crucified, will leave the gew gaws of masonry, Odd-fellowship, sons of Temperance and kindred associations, to those who need to be amused in this way.

Mr. Reed, in consequence of confirmed ill health, was dismissed by council, June 5th, 1838 and died the 30th of Sept. of the same year. Mr. Reed was succeeded almost immediately by Rev. Hervey Smith as pastor. June 11th, 1838, only six days after Mr. R's. dismissal the church met to see if they would give Mr. Smith a call; the church voting affirmatively, 19 to 4, and the society concurring, the call was made out the 18th of the same month. The installation took place on the 18th of Sept. following. Mr. S.'s ministry was short, he being dismissed in the spring of 1840.

Under Mr. Smith's ministry some unusual attention was given to the subject of religion, and a few members were united to the church. Mr. Smith was settled, not without considerable opposition, and more latent than was at the time manifested. Some drew off in consequence, to the East society and church, whom the parish could ill afford to lose; and though Mr. Smith received the commendatory votes of the church at his dismissal, yet a candid review of all the circumstances forces the conclusion, that his selection was an unfortunate one for the society. Mr. Smith continued to reside here until 1846 or 7 when he removed to northern N. Y., where he died in 1850 at Sacketts Harbor. Mr. S. was succeeded by Mr. Wm. E. Dixon of Enfield, Conn. who was ordained January 14th, 1841. Mr. Dixon's ministry was also brief, he not being settled with entire unanimity, and the dissatisfaction increasing until May 26th, 1842 when at his request he was dismissed by an ecclesiastical council. Owing to ill health and other embarrassments, Mr. D. was less useful than under other conditions he might have been. He returned to his native town, where for a year or two he was chosen to represent the

town in the legislature. Having since recovered his health, he has been preaching for a year or two past in Esperance, near Albany, N. Y., where he still continues.

The present pastor almost immediately succeeded Mr. Dixon, having preached one or two sabbaths preceding his dismissal. After supplying the pulpit about three months, he received and accepted a call to settle in the ministry here. The ordination took place Sept. 21st 1842: the late Rev. Dr. Dow of Thompson Conn. the pastor's former pastor, preaching the sermon. Of his own ministry, it becomes the pastor to speak briefly, leaving it for others who shall come after him to sum up its results. But few events worthy of record have occurred in these eight or nine years. Two, however, deserve some special notice. The first in order is the remodelling of our house of worship, which was accomplished in 1843. Till then, we had worshipped in one of those antique specimens of sacred architecture, distinguished by high pulpits, broad galleries, square pews, and entrances on three sides of the house. The building was removed a few rods, turned a quarter round, and then completely remodelled in the form at present existing, with a pleasant audience room above, and a commodious town hall below. This improvement has added much to the comfort of all our church-goers, and is believed to have had no small influence on the permanent welfare of the society. The second notable event respects a spiritual improvement.—I refer to the revival of 1849. Once or twice previously there had been some promising indications of good, but these proved like "*the early cloud which goeth away.*" The reigning tendency was declension in religion, and for three or four years there ceased to be admissions to the church by profession. In the autumn of 1848, there were some slight appearances of coming good, though the cloud was but just visible in the horizon, and "*not bigger than a man's hand.*" Near the beginning of the year 1849, the church began to be more moved, so that by February we were in the midst of an interesting work of grace. Professors were revived and active: sinners were anxious, inquiry meetings

were more fully attended, and soon the new song of hopeful converts was heard. The work as a distinctive revival marked by these unusual appearances, lasted about two months, and the converts numbered about thirty : twenty-five of whom were received subsequently into this church. In its incipient stages only the ordinary means of grace were employed ; in the height of the work, meetings were held more frequently in the evening, at which some neighboring ministers preached : among whom I would specify particularly Rev. D. R. Austin of Sturbridge, who labored for four successive evenings, including the sabbath, at the most interesting stage of the work. The additions to the church by profession have been forty-five in the nine years past. The church now numbers one hundred and thirty-five, being about the same as in 1842, the admissions only balancing the dismissions by letter and the removals by death.

CONCLUSION.

This brief history, imperfect as it is, may be denominated a walk about our Zion. If in the review, it seems not so well to be supplied with towers and bulwarks as some others, it is evident she has had her defences. There is instruction in the history of this church, which should be told to the generation following. God has been on the side of his church here. The munition of rocks has been the place of her defence. " If it had not been the Lord who was on our side, now may Israel say : if it had not been the Lord who was on our side when men rose up against us, then they had swallowed us up quick when their wrath was kindled against us."

This church has seen times of great depression, as well as seasons of opposition from her enemies ; and when we consider that she has survived all untoward events, we may without irreverence allude, in illustration of the divine faithfulness, to the burning

bush which yet was unconsumed. This is a Puritan church ; it was planted in the spirit of the pilgrim fathers ; and churches of this caste in New England seem endowed with a wonderful gift of perpetuity. Those who formed them, under God, and those who have been raised up to sustain them, seem to have felt the deepest interest in their preservation. Long as New England has been settled, it is rare to find one of the original churches extinct. The most of these not only exist, but flourish luxuriantly to the present day : monuments of the divine faithfulness, mementos of puritan piety, and ornaments of New England.

“ These temples of his grace,
How beautiful they stand :
The honors of our native place
The bulwarks of our land.”

What then is the lesson we are to receive from the past history of one of these churches but that God, as he has planted, so he has nourished the vine of his own right hand's planting ? And when we detail the history of the church to the generation following, with what force can we charge them to venerate and love God's institutions. Our successors have only to prove themselves worthy descendants of the former generations, to secure the perpetuity of our Zion. God never will prove unfaithful. If this church ever becomes extinct, if this sanctuary is deserted, if the wild boar out of the wood shall waste the Lord's heritage here, it will be the fault of those who were unworthy to receive the rich inheritance of a pious ancestry : which, may God of his infinite grace, prevent. Till the end of time, may every succeeding period of fifty or a hundred years be commemorated as one of increasing prosperity to this branch of Zion. May her friends “ walk about Zion and go round about her : tell the towers thereof : mark well her bulwarks, consider her palaces that *they* may tell it to the *generation following*.

APPENDIX A.

Refers to Page 6. Members of the 1st. Church in Ware.
June 19th 1754.

Grindall Rawson, Pastor.	Jemima Ayres
Joshua Wright	Mary Scott
Edward Ayers	Jane Wright
Jacob Cummings	Mary Allen
Samuel Smith	Meriam Brooks
John Davis	Martha Virgin
Joshua Scott	Deborah Gilbert
Daniel Thurston	Elizabeth Taylor
Joshua Wright Jr.	Mary Brooks
Isaac Magoon	Deborah Davis
Wm. Virgin	Jerusha Merritt
Jedediah Ayers	Abigail Pike
Ebenezer Gilbert	Martha Davis
Isaac Magoon, 2nd.	Rebecca Rogers
Ebenezer Davis	Martha Olmstead
Richard Falley	Rachel Cummings
David Pike	Anna Falley
Richard Rogers	Bridget Huggins
Job Carley	Patience Carley
Jacob Cummings, Jr.	Catharine Magoon
Wait Burk	Susanna Burk.
Ephraim Ayers	

APPENDIX B.

March, 1750-51, "it was voted to ordain the worthy Mr. Grindall Rawson in this Precinct, on the second Wednesday in May next " His answer to the call is dated Feb. 11, 1750, and as a specimen of the man and of the times, I copy it from the records, where it is entered, apparently in his own hand writing.

“ MY BRETHREN,

Since you were so unanimous in your invitation of me to settle with you in the work of the Gospel Ministry, (there being not so much as one negative vote,) upon seriously addressing myself to the throne of grace, as I trust for direction, in the great affair, after proper reflection upon the difficulties you would be likely to be thrown into upon my leaving you,—notwithstanding the great discouragements in regard to my outward subsistence at present, and the many satisfactions of life of which I foresee I must deny myself, more I believe than you are sensible of, or is in any way necessary for me to recite, which have set very heavy upon my mind, and have for a long time preyed upon my spirits, and had I have hearkened to the struggles of animal nature, would soon have determined me to have left you, tho’ in the greatest confusion; yet a sense of duty and a desire of promoting your everlasting peace and welfare, have counterpoised all other difficulties, so that I have concluded to comply with your request, and accept of your invitation; hoping that God in his Providence will so order it, that we shall be mutual blessings to one another. And as it is not yours, but you that I shall seek, I hope that you will be ready to contribute to me at all times of your temporals, as I shall be ready to do to you in spirituals, to the utmost of my power, and have no greater joy, I hope, than in promoting your good, and seeing you walking in the truth, and that I shall so walk before you in a sober and Godly life, that you may have me for an example, and that both in my living and preaching, I may set forward the religion of Jesus.

Brethren, pray for me, that I may be made a precious gift of our ascended Saviour to you. I hope that you will never do any thing to weaken my hands or discourage my heart, [which I assure you is almost dismayed already under the gloomy prospect,] nor expect perfection from me, for I am a *man of like passions*, and subject to human infirmities, which I hope you will ever be ready to cover with a mantle of love. And that you may behave yourselves, as becomes knowing, wise and discreet christians, nothing wavering or unsteady, shall ever be my prayer for you.

GRINDALL RAWSON.”

PEACE, Feb. 11, 1750 .

The Council at the ordination of Mr. Rawson, were
 Rev. John Campbell, of Oxford.

- “ Grindall Rawson, of Hadlyme, Conn.
 - “ Robert Breck, 1st church, of Springfield.
 - “ Caleb Rice, of Sturbridge.
 - “ David White, of Hardwicke.
 - “ Noah Mirick, of 4th church, Springfield, (now Wilbraham.)
 - “ Thomas Skinner, of Westchester, in Colchester, Ct.
 - “ Benjamin Bowers, of Middle Haddam, Ct.
 - “ Isaac Jones, of Western, (now Warren.)
 - “ Pelatiah Webster, of Quabbin, (now Greenwich.)
- each with his delegate. *

APPENDIX C.

Terms of settlement as proposed to Mr. Packard, as found on the town records.—a curiosity.

“ At the adjourned meeting, (held July 10th, 1780) the congregation concurred with the church in giving Mr. Packard a call to settle in the work of the gospel ministry. Voted to give Mr. P. 130 pounds as a settlement, 100 pounds to be paid in the compass of one year, the other 30 pounds to be paid in the compass of the 2nd year. Voted to give 45 pounds salary the first year, and adding five pounds yearly till it comes to 60 pounds, and so to continue while he continues with us in the work of the gospel ministry. Said settlement and salary to be stated on the following articles: viz. wheat at 5s. per bushel, and rye at 3s. 4d. per bushel, Indian corn at 2s. 6d. per bush.; Pork at 3 1-2d. per pound; Beef at 2d. per pound; sheeps wool 1s. 6d. per pound; Butter at 7d. per pound; labor at 2s. 6d. per day in hay time.

APPENDIX D.

Answer to the call, &c., and the Letter of Reuben Moss to the whole Town.

“ To the Church and other Inhabitants in Ware.

Brethren and Friends,

I have taken your Call to settle with you as a Gospel minister, into serious, deliberate and prayerful Consideration. Influenced by Solomon's Assertion, In the multitude of Counsellors there is safety, I have also asked the opinion of my Honoured Parents and of many Reverend Fathers in the ministry. On the whole, reviewing the singular Providence of God, in opening a door for me to preach the gospel among you, the Unanimity of your hearts in Electing me for your pastor, your generous Proposals for my temporal support and the joint Encouragement of all to whom I have made application for advice to go forward, I am inclined to think that the Voice of the People is the voice of God, saying this is the way, walk in it: however, contemplating the Magnitude and extent of a good work, how many fiery darts may be hurled at an Officer in the Church militant, and the Solemn account all who watch for souls must give at the last great day, I am ready to adopt the language of the apostle, who is sufficient for these things. But the Captain of our Salvation hath said, Lo I am with you always. Animated by this Great and precious promise, I cheerfully comply with your joint invitation. Let me be interested always in your effectual fervent prayers, and constantly supported by your pious Examples, and I think I shall be cordially willing to spend and be spent for you.

I bow my knees unto the Father of our Lord Jesus Christ, that he would satisfy you Early with his mercies, do you good and make you Glad according to the days wherein he hath afflicted you, and the years wherein you have seen Evil. Now the God of hope pour his spirit upon you, and his blessing upon your offspring and fill you all, both old and young with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Permit me to subscribe myself your servant for Jesus' Sake.

REUBEN MOSS.

N. B. As Ware is so far from my kindred according to the flesh, from the public seats of Literature, &c., I may have occasion to be absent three or four Sabbaths Yearly.

P. S. It is written If any man provide not for his own but especially for those of his own house, he hath denied the faith, and is worse than an Infidel. You will expect therefore that I pay suitable attention to the things which are seen. I shall consider it an act of kindness if the town will give their obligation to Mr. Thomas Marsh for forty-five pounds as soon as he procures and delivers me a Warranty Deed of the seventeen acres of land called his wife's thirds. If it be your pleasure that the year in our computation of time respecting my annual Salary commence the first day of April, when I last returned to you from Pelham, I have no objections.—Once more I beg leave to rely on your punctuality. Punctuality will be best for you, for in general sufficient unto a year are the burdens thereof. Punctuality I apprehend will be of great service to me. I suppose I shall be willing to enter into a family state, as soon as I can procure Decent Buildings without being much involved, and I have but little to depend on to defray the expense of Building, besides my annual income and the kind donation of a generous people. Punctuality, therefore, and any assistance which has been or may be proposed, will be received with gratitude by him who is cheerfully devoted to the service of God our Saviour among you. Finally Brethren, be perfect, be of good Comfort, be of one mind, live in peace, and the God of Love and Peace shall be with you. Happy is that People that is in such a case, yea happy is that People whose God is the Lord.

WARE, MAY 18, 1792.

REUBEN MOSS, TO THE WHOLE TOWN.

GREETING.

As it is customary in this Commonwealth for every family to make an Entertainment, I am sensible the expenses of Ordination have been pretty considerable. And you have been at some Cost and pains in sending to call my distant friends. Desirous therefore of sharing with you in the Expenses of Ordination and of Exhibiting a public solid testimony of my grateful sense of your kindness in sending so far to my

old friends, I request you to accept of five pounds. If you comply with this request, the Assessors may be directed to make a rate bill for this year's Salary, which will amount only to seventy-five pounds.

The Moderator of the Town Meeting of Ware, to be communicated.

WARE, JUNE 26, 1792.

In an answer to this, the town voted "to accept of Mr. Moss' gratis."

APPENDIX E.

Catalogue of DEACONS of the 1st Church in WARE.

Deacon Jacob Cummings.

Dea. John Davis.

Dea. M. Smith,	appointed 1768,	Died 1789, Æ. 57.
Dea T. Jenkins,	" 1768, Receded 1789,	" 1792.
Dea. W. Paige,	" 1789 " 1815, " 1826,	Æ. 81.
Dea. D. Gould,	" 1789 " 1815, " 1834,	Æ. 86.
Dea. J. Cummings	" 1815 Dismissed to Vil. Ch. 1835,	
Dea. Eli Snow,	" 1815 Receded 1835 " 1835,	Æ. 60.
Dea. W. Brown	" 1826 Deposed 1830.	
Dea. E. Davis,	" 1830 " 1837,	Æ 63.
Dea. A. Lewis,	" 1835 Receded 1851.	
Dea. T. Snell	" 1837	
Dea. M. Lewis,	" 1851	

